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LETTER

TO A

PEER,

Concerning the BILL Against

England. - Parliament. - Bills. - *Albion, 27*

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Occasional Conformity:

WHEREIN

Among Several Others, a Late Pamphlet,
Entitul'd, *The Case of Toleration*
Recogniz'd, is more distinctly
Consider'd.

LONDON, Printed in the Year 1702.

LETTER

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 TO A
 PEER, &c.

MY LORD,

I Could not have expected, that what was lately Offer'd in a Private Conversation, on Occasion of the *Bill to prevent Occasional Conformity*, would ever have been call'd for in any other Way : But, since your Lordship apprehends the *Reasoning* I then us'd, to be Strong and Cogent, and that it may do good Service Abroad, especially as coming from a Disinterested Person ; One who never had, nor does ever intend, to Accept of any Office, Civil or Military, himself upon any Terms, and who also needs not (on his own account) to Plead against full *Conformity* as a Test for 'em ; I may not so far Dispute, either your Lordship's Judgment or Authority, as to refuse to give you in Writing the Substance of what pass'd in Discourse.

I cannot pretend, my Lord, to remember the Words which I then made Use of, nor altogether the Order and Method in which I deliver'd my Thoughts to your Lordship : But, (so far as I can Recollect) the whole of what was then Offer'd, may be reduc'd to Two Heads. Namely, *Animadversions* on such Pamphlets as

either were design'd to prepare the way for, or to Defend the *Bill* ; and *Arguments* against it.

Under the former Head, I took Notice of several Pamphlets, of which I shall give your Lordship some Account. The Papers I refer'd to, partly proceeded upon a *Religious*, partly upon a *Civil* Account.

Of the *First*, I mention'd those many *Sermons* and other *Discourses*, which for some Years past, have been Pleading against *Occasional Conformity* : The General Principle they go upon is very Weak and Precarious ; which is, That *where Occasional Communion is Lawful ; Constant is a Duty* : Now your Lordship, who has *Occasionally* communicated your self both with *Lutheran* and *Calvinistical Churches* Abroad, (which by the way, differ as widely from each Other at least, if not more than the *Establish'd*, and the *Dissenting Churches*) I presume never thought Your self thereby oblig'd constantly to *Communicate* with either : And it would be very Strange ; if supposing I have Charity enough, to think the *Dissenting* Congregations true Churches ; and thereupon sometimes *Communicate* with 'em as such ; I should thereupon be oblig'd to abandon all *Communion* with the *Church of England* : At this Rate ; by how much the more Extensive any Mans Charity is, so much the more he would be cramp'd.

There are yet other Pamphlets, my Lord, which Charge the *Dissenters*, who *Occasionally* *Communicate* with the *C. of E.* a *sinconsistent* with themselves as Men of two differing Religions, or at

See D. F's Enquiry into the Occasional Conformity of Dissenters, and his Letter to Mr. Howe, by way of Reply to his Considerations. Stubbs's Sermon for God or Baal ; and the Letter from a Clergy-Man in the Country, &c. Vindicating the Bill for promoting the Translation of Bishops.

least as Chargeable with a *Neutrality* in Religion, as *Hypocritical Time-Servers*, and what not : One of them, that seems to be of better Figure than the rest,

and who is more modest than to undertake to defend
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the making that most Solemn part of our Religion, the Holy Eucharist, a State Oath, and an Introduction to Civil Preferments, yet Brands their occasionally Communicating with us as a most Scandalous thing, and the most Impudent Hypocrisie imaginable, supposing (as the rest of their Accusers do) that they do it *merely to raise themselves to Posts of Profit and Dominion*. But all this is the meer Effect of Uncharitableness, and Ill-will: I have my self known many of the Dissenters, who long before the *Sacramental Test* was requir'd, did sometimes Communicate with us, and not only I, but multitudes besides have seen Some, and heard of Others of the most leading Men among their very Ministers, who both before and since that *Act* have done the same thing; and can any Man imagine it to have been for the sake of Preferment? The truth is, my Lord, this has been the Practice (so far as I can understand) of the more moderate sort among 'em all along: and their professed design in it has been to testify, that tho' they thought the Communion of the *Dissenting* Congregations preferable, and what they ought more *statedly* to attend; yet they did not look upon the C—— of E—— as no true part of the Christian Church, or such with which they may never Lawfully Communicate: And where is the Scandal of all this? Or what is there in it, but what may well enough agree, to a Religious, and an Honest Man? Where lies the Necessity of it, that every one that Dissents from the Establish'd Church, must needs remove to the utmost distance from it? And why may not some, who Conscientiously scruple some things in the Establish'd Church, and thereupon are barr'd up from *Constant* and entire *Communion* with it yet, as to other things be so well satisfied, as Conscientiously also *sometimes* to Communicate with it? After all the Clamour that has been made against 'em, how mistaken so ever

ever they may be as to their Non-conformity, yet those of 'em, with whom I have been acquainted, I take to be as Pious Conscientious Men, and upon all accounts Men of as great Integrity, as any that are among us.

More lately therefore. I find the Dissenters are assaulted upon a *Political* account, in a Paper Entitul'd *The Case of Toleration Recogniz'd*. A Paper drawn up for the most part with a great deal of Softness and Subtilty, very agreeable to your Lordships Sense while pleading the cause of *Liberty*, and against *Persecution*, and in his just Animadversions on *Sacheverel's* late Scurrilous *Libel*, as well as when he declares an *Act of Comprehension* to be what the best of Men will always desire : I wish the rest of the Pamphlet had been wrote with the same Candour and Fairness. But my Lord, when he comes to Reason the *Dissenters* out of all Offices of Trust, he feigns a *Dialogue*, as knowing that to be the most Effectual way to gain his Point ; and therein he puts words into the *Dissenters* Mouth, and makes him say but just what he pleases ; no Wonder therefore that he is *Puzzled*, p. 18. and presently again *Perplex'd*, p. 19. where he would have been under no Difficulty (perhaps) had he been allow'd to speak for himself : In One page, he makes him boast of nothing less than *Demonstration*, p. 19. and presently he grows *Doubtful*, and at last is at such a loss *he knows not what to say*, p. 23. Thus does he with the greatest ease imaginable, Wind and turn him this way, or that, and makes the poor Dissenter yield him every thing he would have. He saies indeed at last, *that he has Concealed nothing to his Knowledge, that the One has a fair Claim for an the other* ; but when your Lordship sees what further might have been pleaded in the Dissenters Case, you may be inclin'd to think, one who understood their Case no better, was not the fittest to Represent and expose

pose it before the World. And I must Confess when I found him insulting the Dissenters, with, What ! *Maynt you go to Heaven without Worldly Honour ?* &c. and in another place intimating that they would be made *the more capable of performing well all the Functions of their Spiritual Calling, by being excluded from such Corporations as are busied with Worldly concerns.* p. 13, 14. It brought to mind the Flouts and Jeers with which *Celsus* banter'd the Christians of Old; I'll not repeat his words, lest the *Dr.* should be thought to have borrow'd from Him. But before I leave this, I would take the Liberty to enquire if the *Dr.* really thinks an Exclusion from Secular Offices so great an Advantage, why does he so Industriously Labour to Engross 'em all into his Friends Hands ? And plead for it as the *Churches Right*, as necessary for *its Support*, as what may be expected from God in due Time, tho' *Kings* and *Queens* in their turns Successively should neglect herein to do 'em Justice ; for this must certainly be the Sense of his concluding Words. One would be Tempted from hence to think, that he himself Believes, *Dominion is founded in Grace* ; and that he with the *Jesuits* makes it *matter of Conscience*, not only barely to propagate his Opinions, but likewise to *Govern Kingdoms*, &c. to continue therefore his own words, *What a Notion must the Enemies of our Religion have of us and it, who when we come first among them, claim nothing but a bare Permission of our Faith, for the Securing our Happiness in another World ; but so soon as that's obtain'd, fall a fighting for Secular Authority, and if its denied us, upbraid our Rulers as Unjust.* p. 16,

But to come to the Argumentative part of his Paper : there are two Things the *Dr.* seems to plead in favour of the present *Bill* : The One is, That the *Dissenters* have no Reason to complain of it ; and the Other that the *Church* has Reason to Expect it.

Under

Under the former Head, He pleads, that it is *no Persecution*, nor *Injustice* to 'em, nor yet any *Violation* of that great Law of Equity, *Do as you would be done by*: Therefore not to be complained of.

And *First*, He pleads that such a Bill is *no Persecution of the Dissenters*: For that *they may still worship God as they think fit*, p. 15. and the *Primitive Christians* never reckon'd themselves persecuted, for being barely depriv'd of *secular Power*. p. 14. Now, my Lord, this is just what was pleaded by the *Popish Clergy in France*, against the Protestants there, when by the very same Method, they first began to break in upon their Liberties, and to violate the *Edict of Nantz*: and no hearty Protestant will like it the better upon that account. But besides this prejudice against it, the Argument it self has no Weight in it: For what tho' the Dissenters be still *allow'd to worship God as they think fit*, yet they may be persecuted notwithstanding, many ways: For Instance, if a *Brand of Infamy* be set upon 'em for their Non Conformity: We read, that *Ishmael* persecuted *Isaac*, tho' he neither put him to Death, nor so much as imprison'd, or fin'd Him; but only *mock'd* Him, put a Brand of Infamy upon Him: And so the *Primitive Christians* in *Julian's* days, thought it a very great Hardship upon 'em, when a Law was only past, whereby they had the odious name of *Galileans* put upon 'em: To which the very name of *Conventicles* put upon the Assemblies of Dissenters, seems abundantly to answer: But (tho' that were overlook'd) what greater Hardship can be put upon the whole Body of 'em, than that they shou'd be branded by Act of Parliament before all the World, as Persons unfit to be employ'd by the Government in any Publick Trusts, &c. And while nothing can be alledg'd, as to most of 'em, as the Reason hereof, but their Non-Conformity only; I see not why, their *Reputation*, being a thing *due* to 'em, it shou'd not (upon the Drs. General

General Scheme p. 18) be called *Persecution*. And when the Dr. challenges the Dissenters, to prove the Primitive Christians thought it *Persecution, barely to be depriv'd of Secular Power*; He does not come up to the Case: For there is a wide difference between *a bare depriving 'em of Secular Power*, and depriving 'em of the *Capacity for it*. The Dissenters themselves that were in Commission of the Peace, or other Office in the last Reign, and are since laid aside, do not (so far as ever I heard) cry out of *Persecution* upon it. But the declaring or rendring 'em utterly incapable (how fit soever some of them may be) to be Employed hereafter, is a great deal more then the bare not Employing 'em for the present. And after all, what shall we say of such Dissenters in the Army, Navy, or in her Majesties House-Hold or Family, &c. who obtain'd not their Trusts without considerable Summs, and have little or nothing else but the pay or Salary of their Places for themselves and Families to subsist upon; should they after they have proved themselves both capable and faithful in their respective Trusts, be depriv'd of their very *Livelihood*, for the sake of their Consciences only; what can this be call'd but *Persecution*? Let any man in the World be reduc'd to this hard Choice, Either to ruine his Family, or to violate the peace of his own Mind, and He will certainly reckon himself persecuted, tho' the Doors of the Place, where he is wont to worship God, be still allowed to stand open. And to close this Head, the Dr. himself allows, that *Punishing Men for Nonconformity is Persecution*, p. 12. Now whether such a Law of Exclusion upon Dissenters, be a *Punishment*, or not, I had rather some Noble Members of your own House should inform Your Lordship than I, who (upon a yet less occasion) did declare that *they could not see how it could consist with the Law of God, common Equity, or the Right of any Free-born Subject, that any One be Punish'd without Crime*, adding, *That if it be a*

Crime not to take the Sacrament according to the Usage of the C— of E— every one ought to be Punished for it, which no one Affirms. If it be no Crime, those who are capable, and Judg'd fit by the King, ought not to be Punished with a Law of Exclusion, for not doing that which 'tis no Crime to forbear.

The Drs. next pretence is, That such a Bill would not be any Injustice done to the Dissenters; for that, (according to him) they have no Right to any Publick Trusts. What! Have they not a Right to continue Capable of them, tho' no immediate Right to the Trusts themselves: Nay, One would think (at least) those of 'em who have bought their places, &c. as is before said, have the same Right to them, as any Man has to his Free-hold. But, says the Dr. *I know no more Essential to a Citizen, (I suppose he intends the Word in the largest Sense, as it signifies a Free-born Subject, a Denizon or one incorporated into any, whether greater or lesser State or Community) but that he have a Legal Protection to his private Property; and private Property I take to be a Mans Person, and Estate, and whosoever enjoys the Liberty of the One, and the Use of the Other — has all the Right a Citizen can crave.* p. 17. And again, *'Tis altogether false that a Citizen as such, has a Right to Publick Employments, for as such he has only a Right to the Protection of His Person and Property, which are of Private Consideration: And consequently the Secluding Him from the management of Publick Affairs — Whether it be done for his Opinions, or other Political Accounts, is — no Injustice.* p 18.

Where My Lord, the Dr. seems not to Understand the Subject he is upon; For he has no determinate and fix'd Sense of the word [Property] in one page 'tis large enough to include the Person; in the very next 'tis distinguished from it. And he has taken no notice of a Man's Wife, Children, Servants, which yet are distinct things.

things both from his *Person*, and *Estate*, and what a Citizen may have as much a Right to, as to what he names; or if there he would excuse himself, because speaking of a Citizen merely *as such*, yet still he has a Right to his *Reputation*, till he justly forfeit it. But to pass such Slips as these,

His main Design, every one may see, is to persuade our *Legislators*, they really do the Dissenters no Wrong, tho' they should turn or keep them out of Offices, because they have no right to be taken or continu'd in: And they therefore have no such Right, because as *Citizens*, they only have a Right to the Protection of their Persons and Properties. And this, being the whole strength of the Drs. Argument, ought to be distinctly considered: And *First*, Let us suppose the whole to be true, how would it affect even those of the present Establishment: For, according to his own Reasoning, *what belongs to a Citizen as such, belongs to every Citizen.* p. 16. So that suppose a *Popish Prince* should ever ascend the Throne, they would, if this be true, do Protestants in general no wrong, tho' they exclude 'em from the Government. And I wish, we may not also find, if the *Bill* should pass, that it helps to pave the way for a *Popish Successor*. Nay further, at this Rate, None would have a *Right* to Offices, and consequently none would be *injur'd* by being excluded: And so the same, or as great Absurdity, would attend the Drs. Argument as what he charges on his Antagonists: *viz. it concludes nothing, because it concludes too much.* p. 16. For a *City* or *State* without any Officers. is certainly as gross a Contradiction in Politicks, as such a Body without private Members.

Since therefore his Argument apparently Fails, the next thing is to discover where it is defective; and that I take to be in the very Foundation. The Dr. seems not to have understood; that besides the pleasure of the *Prince*, the *State*, or such to whom it belongs to choose

chuse or appoint Officers, there are also in the Citizens themselves requisite *due Qualifications* to give a *Right* to Offices, namely *Abilities* for the Service of the place to they may be call'd, and known *Integrity* upon which which they may be trusted. Now wherever such *Qualifications* are found, tho' they have *not an Immediate Right* thereupon to Offices, yet they have a *Right not to be Declar'd, or Rendered Incapable*, and the Government also has a *Right*, within such a Compass, to choose its Officers.

And this I take to be the Case of *Protestant Dissenters*, however they may be under a Mistake, as to the Points in difference between them and us: For they have, many of them, prov'd themselves true Friends to their *Country* on all Occasions, Loyal to their Sovereign, ready (in the Exigencies of State) to advance considerable Sums for the Service of the Publick, tender of the National Constitution, under the Awe of an Oath, diligent, faithful, and every way capable of the Trusts that have been committed to 'em; nor have they, as Dissenters, entertain'd any Principles prejudicial to Government, so far as ever yet appear'd. So that I know no Reason why all with *Long-Noses*, or with *Black-Hair*, might not as justly be incapacitated for Offices, as all that are *Dissenters*.

There is indeed a very just Reason for us, to exclude *Papists* from all places of Trust; while their very Principles oblige 'em, to own and support a *Foreign Jurisdiction*, opposite to and inconsistent with the just Rights of their Natural Sovereign: And while they are allow'd to break thro' the Tyes and Obligations of most Solemn Oaths, under a pretence that *no Faith is to be kept with Hereticks*. But I must ingenuously own, I know no difference between a *Church-of-England-man* and a *Protestant-dissenter*, that makes the One, as such, fit to be trusted, and the Other not: And should an Incapacitating Bill pass upon the latter, I see not but an *Injury* will be done both to them

them, and to the Government it self.

Yet still there is a *Third* Plea behind, for the Dr. not contented to have acquitted such a Bill from the charge of *Persecution* and *Injustice*, will not so much as allow the Dissenters any Relief against it from that great Rule of Equity, *Do as ye would be done by*: And the more effectually to cut off their Expectations thence, He tells 'em, *that implies no more, than Compassion in an equitable Case, the showing pity so far as is Consistent with the Order of the World*, p. 22. Now, my Lord, granting the Sense He puts upon that Law, I am fully satisfied such Rigour would be a violation of it; for wherein should we endanger *the Order of the World* by entrusting some Dissenters with Offices in the several Cities and Corporations where they were employ'd? None (so far as I have hear'd) were more concern'd than they, to preserve and maintain *due Order*, to promote the *Reformation of Manners*, which many of your Lordship's House have also Heartily appear'd for, and to suppress those Vices and Immoralities which would throw all into Confusion. The Dr. under this Head, touches upon the Severities of some in the time of Usurpation: But I had thought the Rule was not *Do as ye were*, but *as ye would be done by*: Besides, upon Enquiry, I can't find, that even then they Excluded any from Offices, because of their differing Sentiments in Religion; but for the disowning the Government that then was: And Every Government (tho' it be irregular and usurp'd) will so far take care of it self, as not to favour and employ those that are its avow'd *Enemies* and it ought to be consider'd, that under that Notion, many who are now *Dissenters*, were not only excluded from Trusts, but other ways too suffer'd as deeply, as any of the then call'd Episcopal Party.

We are now therefore come to the *Other Head*, namely, that the *Church* has Reason to *Expect* such a Bill: For when he says, such a Bill would be *for the Security of our Establish'd Church*, p. 25. and especially when by his

concluding Words, He seems to *bestor Kings and Queen's* into it, we may conclude, He reckons it is the *Church's Right*, that none should be employ'd, or allow'd to be Employ'd, but who are entirely affected to and in the Interests of the Church.

But, my Lord, I would fain know what peculiar *Charter* God has given to Christians of this inclos'd Communion, upon which they can not only claim a *Right* to enjoy Offices themselves, but also to exclude all others. Or if they suppose, *the Law of self-defence* will direct to and defend such a *Bill*; it must be from an apprehension, that the Dissenters are such Enemies to the Church, that whatever Power and Authority is put into their Hands, will be employ'd to undermine it. But what Ground is there in all the World for such a *Surmise*? We all know that the *Dissenters* are entirely with us, both in Principle and Interest, against the *Papists*: That the most moderate among them by communicating sometimes with us, show a very Friendly Inclination towards, and are far from having deserv'd to be lookt upon as Enemies: And however they may wish for Alterations or Abatements to be made, in order to the widening the *Church's* Foundation, as many of our own Communion also do; yet have they oft profess'd, they had rather it should continue as it is, than that any Methods should be us'd, for the obtaining such Alterations, that are irregular, or unpeaceable, or that woud endanger the Publick. And yet further, many of 'em have been employ'd in Publick Offices, what dangerous Attempts did they ever make against the Church? One would think, my Lord if this were the Ground they go upon, to preserve and Secure the Church they ought to exclude 'em when they are Attempting to undermine and Ruine it, but by no means upon a rash and unreasonable Fear lest they should attempt it.

There is yet one Phamphlet more in defence of this Bill, Entitul'd, *The Establishment of the Church, the*
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Preservation of the State, A Paper so Ridiculously weak and Trifling, that I should never have named it, were it not from thence to observe to your Lordship what sort of Men are likely to be gratifi'd by such a Bill. A *Papist* the Author is, I doubt not, if not a *Jesuit* in Masquerade: It does not only every where breathe such merciless Fury against the Dissenters, but the very stile in which he Writes, and his Ridiculous descants upon Scripture, are what do no way favour of an *English*, or even *Protestant* Education, both Divinity and Politics smell rank of some *Popish Seminary*: And however the Man do all that in him lies to conceal himself, yet when he speaks of the *Primitive C. of E.* as contradistinguished from the *Present*, as what was perfected by its Discipline, what can he mean, other than the *Old Popish Church* among us? And what he says in the same Paragraph of the Reformation as if it only pretended to a Spirit of Mildness, and of a *Spiritual Magistrate Cloath'd with a restraining Power distinct from the Civil*, p. 15. Especially, his after Reflections on the late Reign, p. 17. and on the *House of Hanover*, p. 23. do sufficiently show the man, Nor is a few Rhetorical Strains upon Her present Majesty in the *Close*, however intended as a Blind, a Covering broad enough to hide the Spirit and Design of the Author from any Thoughtful Judicious Protestant Reader.

And is such an one to be Harkned to? Or shall we have the better Opinion of the Bill, because a declar'd Enemy of the *Late King*, and of the *Protestant Succession* is so very Earnest for it? Nay, is it tolerable, my Lord, that an Impudent Fellow should throw Dirt in the Face of the Illustrious Family of *Hanover*, and insinuate as if they were likely to Countenance and fall in with One or Other Party to *Ruin the Church*? Shall such Groundless and Unaccountable Surmizes be spread without regard? And way be thus made for disannul-
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ling the *Acts of Settlement*, and for bringing in *little Popish Master* at *St. German's* : After both Houses of Parliament, and in a manner the whole Nation, is Sworn to a *Protestant Succession* ?

But this hint may suffice to shew the Purposes which some would serve by such a Bill, and what sort of Persons they are who are most forward to blow the Coals, and to foment Differences and Misunderstandings among Us.

And now my Lord having gon through the several Pamphlets which have been Written in Favour of the Bill, give me leave to add a few Arguments against it, and I wish they may be considered.

First, That it would on many Accounts be prejudicial to the Queen, to deprive Her of the Service of multitudes that are Faithful and fit to be imployed especially in a Time of War, when all Hands are needful and nothing is more requisite then to prevent discontents at Home. Nay, it is yet the more hard upon Her, that the Prince himself will hereby be excluded from Offices, whose Services must needs be peculiarly grateful to the Queen, as they are indeed to the Kingdom in general. Or if he should be by Name excepted, We may remember that, by such a favour, The late *D. of York*, was marked out to the Notice and Reflexions of the World ; and as by that means he was deservedly branded for a Papist, the Prince would hereby most unreasonably be branded, as if He were not a steady Protestant. Or after all, should the Bill to exempt him, confine its severity to Natural-born Subjects, how strange would it look, to bear harder upon such, than upon those who are only Naturaliz'd. And besides, it would be no small Injury to her Majesty, after such an Easy and Pleasant Reign, to make her Government at its very Beginning look more severe : It wou'd seem as if some People are afraid lest her Majesty should be too well lov'd while they take

take such a Method to abate the Affections of many of her People.

Nor would it be less injurious to the Court, upon whom all the ill Consequences of it will be hereafter charg'd. You remember, my Lord, the late E. of Clarendon's Case, who having had too great an hand in the severe Act which pass'd at Oxford against the Dissenters, in his after Troubles, mentions that particularly as what had turn'd to his Prejudice: *Since the Parliament at Oxford (says he) it has been very visible that my Credit has been little, &c. E. of Clarendon's Petition and Address to the Lords.*

Nay, my Lord, while it has always been the great Honour of Parliaments, that they are the grand Security of the Peoples Rights, it may deserve to be consider'd, whether it may not be too probable, that such a use of their power as turns to the prejudice of the Subject; would lessen the Affection and Esteem of the good People of England, for 'em, tho' it be even natural to 'em to be in love with Parliaments. I wou'd here again borrow the words of those Noble Lords before referr'd to, who speaking of the Sacramental Test only, say, *It gives Protestant-Freemen Reason to complain of Inequality and hard Usage, when they are excluded from publick Employments by Law, and that for a meer Scruple of Conscience, which can by no means render 'em suspected, much less disaffected to the Government. And they add, to set Marks of Distinction, and Humiliation on any sort of Men, who have not rendred themselves, justly suspected to the Government, is at all times to be avoided by the Makers of Just and Equitable Laws; and may particularly be of ill Effect to the Reform'd Interest at Home and Abroad in this present Conjunction, which stands in need of the United Hands and Hearts of all Protestants, against the Open Attempts and Secret Endeavours of a restless party, and a Potent Neighbour, who is more Zealous than Rome it self, to plant Popery in these Kingdoms, and Labours with the utmost force to settle*

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His Tyranny upon the Ruines of the Reformation all thro' Europe.

And 'tis not Easy to say what damage the whole Nation would sustain by it: what Heats and Animosities may it Occasion in the several *Corporations* of the Land? What a Check may it give to the free Current of Trade both at home and abroad, partly by creating a Strangeness amongst us, and making us look upon one another with an evil Eye, as in some former Reigns; and partly by dispiriting the *Dissenters*, whereupon they will be less forward to venture either their Effects abroad, or their Cash in publick Funds at Home. Besides the Stop it may probably put to the *Union* with *Scotland* which is now on Foot, and which (in the Judgement both for her present Majesty and of her immediate glorious Predecessor) is necessary for the safety and welfare of both Kingdoms: for it would be but natural for the *Scotch Commissioners* to conclude, that when once the Union is effected, the *Presbyterians* there must expect no better treatment, than the *Dissenters* meet with here among us.

The damage to the *Protestant Interest* in general, is very obvious, from what the *Lords* say in the passage I last quoted from 'em; it will weaken and divide us at Home; it will discourage our Allies abroad, especially the *Dutch*; the Agents for *France*, can they but obtain it, would reckon it an amends for all their Losses, both by Sea and Land, and no doubt have their Tools at Work more ways than one to Effect it; nor can a more likely step be taken, to defeat our hopes of a *Protestant-Succession*, and to render us at last but a *Province of France*.

And to Close all, it can be no way for the Interest or Reputation of the *C. of England*, after so loud Pretensions as she has made to *Moderation* and *Temper*, it will (as the foremention'd *Lords* express it) raise a suspicion that they are Acted by something else than the Care of Religion, and the Publick; and somewhat that is different from

From a design to heal our Breaches, &c. This surely can never pave the way to a Comprehension, which yet is as much the Desire of the Best Men, as it is the Aversion of the worst: Nor can it reasonably be expected, that such Methods will ever reconcile the Dissenters to Her; they must rather unavoidable abate the good Opinion many of 'em have of Her; and revive and more deeply fix their Prejudices against Her; if not also Alienate the Minds of many from her, who are at present in her Communion: For there is somewhat in Humane Nature itself, that does encline Men to pity and favour any that are Trod upon and Ill-us'd, without a fault. Besides that it may not a little add to their Resentments, that the Church should bear hardest upon those among the Dissenters, who make the nearest Approaches to Her.

Your Lordship, and others to whom You may think fit to communicate this, will easily enlarge with great advantage upon these Hints: Nor need I therefore to Apologize, that they are but hints; but that they are not brought into a narrower compass, and that they have not sooner reach'd your Lordship's hands, is owing meerly to want of leisure. And since so obscure a Name as mine, if it were told, could not in the least add weight, or respect to the Reasoning here us'd, I beg, if this Paper be Published, that it may only be known to come from,

An Hearty Friend to his Country,


A N D

One amongst your Lordships Admirers.

7. 4. 3

The following is a list of the names of the persons who have been appointed to the various positions in the various departments of the Government of the State of New York, for the year 1900.

1. The first part of the document is a list of names and addresses, which are arranged in a columnar format. The names are written in a cursive script, and the addresses are written in a more formal, printed style. The list includes names such as "John Doe", "Jane Smith", and "Robert Johnson", along with their respective addresses.



C M A

[Faint, illegible handwritten text]

